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# THE TRUE WITNESS AND CATHOLIC CHRONICLE.\_\_\_\_MARCH :7. 1865.

The True Witness.

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CATHOLIC CHRONICLE. PRINTED AND PUBLISHED EVERY FRIDAY opon in England, because it tends directly to the

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G. E. OLEBK, Editor.

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## MONTREAL, FRIDAY, MARCH 17.

#### ECOLESIASTICAL CALENDAR. MARCH-1865.

Friday, 17-Sr. PATRICE, Ap. of Ireland, Holy Swent. Saturday, 18-St. Gabriel, Arch. Sunday, 10-THIRD OF LEST, FELET OF ST. JOSEPH Monday, 20-St. Patrick, D. Tuesday, 21-St. Benedict. Wednesday, 22-Of the Feria. Thuriday, 23-Of the Feria.

The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows :---

Friday, 17-St. Joseph of Soulanges. Sunday, 39- Chapel of the Sacred Heart. Tuesday, 21-Convent of St. Jacques. Thursday, 23-Convent of Longueuil.

#### NEWS OF THE WEEK

The fuperal of the late Cardinal Archbishop of Westminster took place on Thursday, 23rd ult., with a nomp without a parallel in the annals of England, except in the case of the Duke of Wellington. "Not since the State funeral of the Great Duke of Wellington," says the London Times, " has the same interest been evinced to behold what it was thought would be the superb religious pageant of yesterday." And still more remarkable was the conduct of the thousands of spectators. "Everywhere," again says the Times, " the cortege was received with marks of profound respect"-the respect due to one whom the Protestant Times qualifies as " one of the most learned men of his time"-as illustrious "in learning, in benevolence and piety ;" though if Protestantism be true the deceased was an idolater, a worshipper of the im-Proper woman, of Babylon, for whose spiritual errors the only excuse that can be urged is his ignorance, and want of "learning." Although only a well deserved tribute to the illustrious dead-the praises of the Times are ludicrously inconsistent with its Protestantism. Either the Roman Catholic Church is all that she claims to be, the one true, infallible, immaculate Church. outside of which no salvation is possible; or she

and that is that it must be got rid of as an incumbrance; honorably if possible, but got rid of at any price. This is why the policy of the Brown-Carlier Ministry is so favorably looked

severance of the tie which binds Canada to Great Britain, and which thus imposes on the former the necessity of defending a country which Col. Jervois' Report shows to be, at the present moment, destutute of every thing requisite for defence. In this sense spoke Lord Lyveden m opening the debate in the House of Lords upon Col. Jervois' Report, and the melancholy picture therein drawn of the actual military condition and resources of Canada : ---

"Some said that a Confederation led to separation. He hoped it did. He boped that in the case of Canada it would lead to a happy and amiable separation."

The absurd proposal to lay out £200,000 in the course of four years on the Quebec fortifications, and to leave Canada to do all the rest of the work needful for waging a defensive war with one of the greatest military powers of the world, 'is but the echo of Lord Lyveden's hopes.' It means that the Imperial Government will not waste its money, or undertake that which the Times plainly tells us is impossible. It is not hundreds of thousands of pounds that

are required to put Canada in a position to defend herself against such a force as her neighbors could, and will, bring against her m case that the North should triumph over the South-but millions of pound, and many millions of these at that. This all reflecting men in England see clearly; and thus though they know that £200,-000 are, as to the actual military wants of the country but as a gallon of water to the St. Lawrence, they are determined to spend no more on a country which as Lord Derby said, is, in a pecuniary sense, a drain upon the resources of the Empire. In short the whole question was concisely summed up in these words by Lord Ellenborough, " Canada must be defended

by Canadians." There is little of importance to be found in the European Continental news. The report of the Federal victory over General Early seems now to have been grossly exaggerated. On the other hand we have had rumors of Federal defeats; but it is certain that no decisive action has been fought, or any successes gained for which either party can pretend to sing a Te Deum.

No immediate results need be feared from the rote of our Provincial Parliament ratifying the acts of the Quebec delegates, since the Lower Province are now strongly averse to the proposed Umon ; and it is not probable that, on this head, the sentiments of the people will undergo any great change. From an analysis of the vote in the Legislative Assembly it appears that, whilst, of the Upper Canadian members only 8 voted against the Resolutions, amongst the French Canadian members, and in spite of the Ministerial influences brought to bear upon them, the numbers were as 26 to 22-thus giving the Ministry a majority of only 4. On the 13th instant many amendments were proposed, but they were all foreigners who may happen to come within all negatived by large majorities. Amongst other motions it was moved-we copy from the Gazette (Ministerial)-by M. Bourassa :--"That the Catholics in Upper Canada be placed upon the same footing respecting educational privi-liges as the Protestants of Lower Uanada.

to the question put him. He saw by that document issued with the authority that surrounded a message from the Pope to the Roman Catholic Ohurch, that one of the errors condemned was,have freedom of worship." "

> Col.-Haultain will pardon us for assuring him that he has seen no such thing ; that he has not seen the Encyclical with its Syllabue, but at best only an imperfect translation of that document furnished by the newspapers; and that in consequence, he has fallen into a very great, though under the circumstances pardonable, mistake as to its meaning, and the precise nature of the errors therein condemned. As we will not believe that he, an English gentleman, would know-

ingly assert that which is untrue, so also we trust that he will take it in good part that we indicate to him his error, trusting to his English love of fair play that he will publicly acknowledge and retract it.

The passage of the Encyclical to which in the above extract from the Colonel's speech allusion is evidently made, is the second clause of the tenth section of the accompanying Syllabusfor condemnation :----

"78. Hine laudabiliter in quibusdam Catbolici nominis regionibus lege cautum est, at hominibus illuo immigrantibus liceat publicum proprii cujusquo oultus exercitium habers.

Of which we offer the following translation :—

"Thus it is commendable that, in certain Catholic countries, it has been provided by law that foreigners coming there should enjoy the public exercise of their particular religious rites.

We beg of Col. Haultain to note the words which we have Italicised-" lege cautum est." and "publicum"-as on these in great part the meaning of the, to him, obnoxious paragraph depends; and to bear in mind that it is one thing for a State calling itself Christian and Catholic, to tolerate, or not by law to prohibit, freedom of worship to foreigners within its jurisdiction ; and

another and a very different thing for the said State to make legal provision, lege cavere, for the public exercise of all manner ot religions that foreigners coming within its limits may happen to bring with them. Now it is the assertion that it is the duty, or praiseworthy on the part, by law," ut lege cautum sit," for the public exercise of all manners of religions, indiscriminately, that foreigners within its limits for the time being may happen to bring with them, that the Pope condemns; and this proposition all Cathoas a monstrous error.

We will suppose that Col. Haultain is a member of the Church of England ; if so would he not reat as an error the proposition that the British Government would do well to provide by law for the public exercise of the religious rites even of all its subjects-seeing that of those subjects many are plunged in grossest idolatry? Much more hen 18 Great Britain as a Christian State not bound, or rather bound not, to provide by law for the public exercise of their religious rites by its jurisdiction. Would Col. Haultain, for instance, deem himself bound as a member of Parliament to make legal provision for the public ex-Canada, as it already has been directed towards compel him, in case of a Mormon immigration setting in towards Toronto, to insist upon a legal provision for the public exercise of Mormon either of these things he, all Protestant as he is, would only be acting in strict conformity with the principle laid down in the late Encyclical and which he nevertheless condemns.

the lats Bucyclical Letter from Rome as an abswer | or false religions, should by chance the profes- doubt deemed to be the triumph of her father's sors of any of those false religious systems hap- policy, and a pledge that his power as Minister pen to take up their residence within the limits | should long continue. "You do wrong to reof the jurisdiction of the said State. It might joice," said Made. Montmorin with prophetic indeed refuse to interfere, to put down or sup- insight to her companion; "you do greatly press any of these false religions; but it could not make legal provision for their public exercise, without thereby making abnegation of its Christian character.

And so the Protestant Government of Eogland, applying this principle, and carrying it further than does the Pope, not only makes so legal provision for the public exercise of their religion by its Catholic subjects in England, but it positively, and by law, makes in many instances, of the \* " public exercise" of that religion, an offence punishable by the civil magistrate. So too, wherever Protestants are in power the public exercise of the Catholic religion is virtually probibited, if not by statute law, at all events by mob law, from which there is no appeal. We would therefore call upon Col. Haultain, as an Upper Canadian, and as the friend of religious liberty, to remedy this abuse ; and, if he indeed wherein the following proposition is marked out believes it to be right and proper that the State should by law make provision for the public exercise of their religious rites by all foreigners within its limits, we expect of him that he will use his influence as a legislator to procure for his Catholic fellow-subjects of Toronto the enjoyment of their legal right to freedom of worship on their own domain. He will remember that last summer, when the Catholics of Toronto attempted to exercise this legal right, they were brutally set upon and dispersed by a liberal Protestant mob, and that the law gave them no redress. We therefore call upon Col. Haultain to see to it that effective legal provision be made for the public exercise of the Catholic religion a Toronto, and throughout Upper Canada.

## \* " Ecclesiastical Titles Bill," for instance.

Oa the morning of the 10th instant, after a ong debate extending over several weeks, the Ministry by a clever appeal to Parliamentary tactics, known as moving the "previous question," forced on a division on their Union scheme. It was carried by a large majority, and of the Christian and Catholic State to provide the members dispersed "singing;" so the journals tell us.

God knows they had little cause to sing or to see how it works. If it works well, in spite of theoretical imperfections, we will receive it with gratitude, and as the final settlement of a long and be glad. At the best, to the Catholics and to the French Canadians, the Union proposed by ainful discussion. the Brown-Cartier Ministry can only appear as Again on the 3rd of April of the same year lics. laics as well as clerics, condemn with him, a painful but necessary alternative, forced upon we expressed ourselves in the same guarded them by the unfortunate position to which they manner, when replying to an article in the Globe have been driven. As a less evil than reprecomplaining that the Romish Clergy had not acsentation by population, "pur et simple," as cepted Mr. Scott's Bill as final :--less ruinous than annexation to the Northern "But without presumption we may assert that the States, the Ministerial scheme may be accepted Bishops and Clergy of Canada are ' prepared to acconscientiously by Catholics and French Canacept Mr. Scott's Bill as a final settlement of the question,' provided only that, after a fair trial, it dians ; even as to save his life the wounded solshall be found to secure the objects for which the dier will submit to the amputation of a limb, or School agitation was commenced." In these guarded terms did we venture to to save his ship from immediate destruction the sailor will throw his guns overboard, and cut speak with respect to the "finality" of Mr. away his masts. Even if a necessary evil, it is Scott's School Bill ; professing our readiness to none the less an evil and a humiliation; to be accept that measure, with a determination to accepted in a spirit of Christian resignation make the best of it, to avoid all possible agitarather than in that of congratulation or of tion for the future, and to put up with it as a triumph. We do not indeed see how the profinal settlement of the School Question " proercise of the rites of Buddhism I were a stream jected Union can in any manner affect the vided only" that after a fair trial it should be of Chinese immigration to be directed towards chances of annexation to the neighboring repub- found to accomplish the objects for which the lic-since this is an event which depends entirely School agitation had been commenced. This Australia; or would his principles of tolerance upon the issue of the pending struggle betwixt was what we pledged ourselves to ; this the only the Northern and the Southern States. sense in which by any portion of the lay Catho-Neither can we perceive any practical differlic community Mr. Scott's Bill was accepted as ence between the Brown-Cartier Union policy a "finality." worship? And yet if he should refuse to do just adopted, and that of the Brown-Dorion So much with regard to the action of the Ca-Cabinet, which we in common with our sor tholic laity, and their recognised organs of the disant Conservative brethren of the press, had press, whose reiterated demands for further rethe honor of opposing a few years ago, as ruinous forms in the Separate School Law have provokto the autonomy of Lower Canada. Others, ed an indignant namoblet from the Rev. Mr. however, as competent to judge, and fully as Ryerson, Chief Superintendent of Education in Upper Canada, and from the Toronto Globe .-honest as we can pretend to be, may see matters in a different light, and may therefore feel We must next see how far the action of the Catholic Clergy justifies the injurious imputations of themselves at liberty to accept the Brown-Cartier policy as an evil indeed, but still as a less Dr. Ryerson and Mr. George Brown, evil than would be either "Annexation," on the The former affirms in his pamphlet that he con-

wrong to be glad and to reporce ; for this bodes great misfortunes to France and to ourselves." So also say we to those who on Friday morning went home singing and rejoicing, and who perchance shall weep ere long over the pretrievable consequences of their party triumph. "You did wrong, greatly wrong in that you rejoiced and in that you sang; for this vote of yours bodes great and irreparable evil to you, to your nationality, and to your religion. You did wrong to sing; unless indeed your song were a dirge, or as the song that the swans sing when their last hour approaches, and when plready they feel that that hand of death is cold upon them."

## DR. RYERSON AND FINALITY.

When in 1863, under the Macdonald-Sicotte Ministry, the reforms in the School Law for which the Catholics had so long contended in vain, were in part accorded, a great discussion arose as to the "finality" of the measure; as to whether the Catholic minority in accepting the Bill known as Mr. Scott's School Bill, renounced for ever, for themselves and their descendants, the right to demand any amendments thereunto, should, in practice, it be found insufficient to remedy the evils complained of, or should unforeseen circumstances arise which should menace to render the beneficicial provsions of that Bill Lugatory. Without in any manner committing themselves to "finality," without in any manner making renunciation of their rights as freemen to demand any amendments of detail that experience might show to be necessary to the full and free development of the principle involved in the said Separate School Bill the Catholics of Upper Cauada generally, professed themselves satisfied ; to be weary of agitation, and most desirous, if possible, to accept the measure then passed as a "final" settlement of the School agitation. Writing on the subject under date March 20th, 1863, in the TRUE WITNESS, we thus expressed ourselves :

"It would be highly imprudent to accept of it as a fall and final settlement of the School Question. We trust that it may prove to be so; but before we accept it as such, we must give it a fair trial, and

is all that her worst enemies declare her to bethe great apostacy, the abomination of abomination, and the very mystery of iniquity, assuring inevitable and eternal damnation to all, without distinction, who drink of the cup of her enchantments. No middle term is possible betwixt these two. If moder any circumstances the salvation of a Roman Catholic is admitted to be possible, then the Roman Catholic Church is not the mystery of inigaty; then her children are not idolaters; and then is Protestactism a lie, and a blasphemy against the Holy and Immaculate Spouse of Christ.

Never since the great apostacy, known in history as the Reformation, has such a scene been witnessed in England as that which presented itself on that Thursday. The procession covered many miles of ground, and the Tables estimates the concourse at one million, and this in a Protestant country where a few years ago to say Mass was a civil offence! From the vast and rapid increase of Catholic churches, and monasteries in England, may be concluded the increase of Catholicity, and spread the influence of Catho-Le principles ; but nothing can convey a more forcible idea of the amount of that increase. of the extent of that influence, than the splendour of the funeral obseques of the Great Cardinel. who under God has been the chief instrument in the great and holy work of the conversion of England.

In the House of Lords there has been a lively and most significant debate on the subject of "Canadian Defences," to which the publication of the Report of Col. Jervois has directed general attention. From the tenor of these debates, and from the language of the Times when treating editorially of the same subject, it is quite plain that the Imperial Government, though it ed up in Catholic theology; but we do expect give little more. This it will do : it will lay out of which they know nothing, literally nothing. on the fortifications of Quebec the sum of £200,-000, in the course of four years, or at the rate of £50,000 per annum. For the rest " Canada must be defended by the Canadians." They must construct, keep in repair, and garrison all other fortifications necessary for their defence. and the protection of their 1500 miles of frontier; of their country which as the Times says truly " is all frontier." There is apparently but one example :-eeling with regard to this country in England

and the second second

"Yess 20. Nays 85.

We leave our Catholic friends of the Upper Province to ponder over the significance of these figures, and thence to ealculate their chances of obtaining justice, or a favorable hearing for their claims.

His Lordship the Bishop of St. Hyacinthe has issued a Pastoral Letter to all the faithful of his Diocess, publishing the late Papal Encyclical, and the annexed Syllabus.

No judgment has as yet been delivered in the case of the St. Alban Raiders.

COL. HAULTAIN AND THE PAPAL ERCYCLI-CAL .- " No sulor ultra crepidam," is a somewhat trite proverb, yet may we be excused for recalling it to the memory of the gallant colonel, and erudite legislator whose name appears above. We may say to him as the Bishop of Nimes on a somewhat similar occasion lately said to poor dear M. Baroche, that "it is easy to see that

he, Col. Haultain, has not received grace and have been no reason for qualifying the conmission to enterpret the Encyclical and Syllabus;" and it would therefore have been more prudent on his part, and in better taste, had he abstained from a public display of his ignorance. and of his anti-Catholic prejudices. We do not spring, holds indeed, that all religions are eagives to Canada its best wishes, is disposed to that they should hold their longues upon topics Col. Haultain, in the course of his discussion on the Union scheme before the country, expressed his apprehensions that the Protestant minority of Lower Canada might be thereby exposed to unjust treatment from the Catholic majority; and he sought to justify these apprehensions from the essentially intolerant character of the

Col. Haultain may be sure that the words used by the Sovereign Pontiff in his late Encyclical, were scrupulously selected, and carefully weighed before they were given to the world; and that if it had been the intention of the Pope to condemn as erroneous, the proposione hand, or "Rep by Pop, pur et simple, tion "that emigrants to Catholic couptries on the other hand ; but we cannot understand should have freedom of worship-or in other how any Catholic, how any French Canadian, words, should not be prevented by law from worcould have found matter for singing and rejoicshipping God after their own fashion, and prirately-the writer of the famous Encyclical ing over the triumph of a democratic policy which for long years all faithful. Catbolics, and would have said so at once; and there would all who call themselves Conservatives, have steadily opposed. To submit to defeat, to camdemnation with the words "lege cautum est." tulate when resistance is no longer possible is and " publicum."

Modern Liberalism of which the error conshouts of applause is another thing. demacd by the Pope in Art. 78, is the off-

History nevertheless furnishes us with several expect that Protestant gentlemen should be post- ittled to equal provision from the State, because instances of short-sighted mortals singing then, all are equally "true," or in other words are when they should have wept. So Made. de Stael tells us how on the 4th of May, 1789, she equally "false." Now unless we accept as an axiom this pretended equality, we cannot say that | sat at an open window at Versailles in company the State which "provides by law" for the with Made. Montinorm, gazing on the gorgeous "public exercise" of the rites of all religious spectacle presented by the procession of the denominations within its jurisdiction, does well, States General, then on their way to Church to reasonably, or "laudabiliter;" and as no one assist at a solemn High Mass; and how as the can be a Christian without believing that all sun shone bright on the plumes of King, and other religious systems are false, so no Christian Princes of the Blood, and nobles of France, on introduced the Separate School Bill of 1855, and can logically, or consistently with his Christian the vestments of the dignitaries of the Church, "Romish Hierachy," of which intolerance the can logically, or consistently with his Christian the vestments of the eignitaries of the Gauren, Legislature that it would put at rest the agi-Pope, in his late Encyclical had himself set an profession, maintain the proposition, that the and on the long array, of the Trers Etat, she tation of the Separate School question. Now, Christian State does well in providing by law for the daughter of Necker, gave way to expres- it is said they had no authority from the heads "He, Col. Haultain, would refer on this point to the public exercise of the rites of non Christian sions of joy and exultation, over what she no so it may be said in regard to any assurance

sented to allow Mr. Scott's emasculated School Bill to pase without opposition on his part, only upon the express condition, agreed to betwist him and the ecclesiastical authorities, that the Bill should be final. In support of this pretension the Rev. Mr. Ryerson gives the following narticulara :---

'In a day or two Mr. Scott called upon me again, stating that, having consulted his friende, he acceded to my objections, and would propose to amend one thing; to grace the enemy's triumph with the Bill accordingly. I replied that I still objected to any other party than the Government conducting a measure of that kind through the Legislature ; bat as he removed from the Bill what I considered objectionable, I would waive my objections on his proceeding with the Bill, and would aid him to get it passed, on two conditions :- First, that it should be assented to on the part of the Government, and therefore passed on their responsibility; and second-ly, that it should be accepted by the authorities of his Church as a final settlement of the question. On this latter point, I addressed Mr. Scott as nearly as I can recollect to the following effect : "You are only a private member of Paliament; you are not a representative of the Roman Catholic Church ; you may assure the House, as well as myself, that this Bill is accepted as a final settlement of the Separate School question ; so did Sir Etienne Tache, when he even on its final passage its advocates assured the if your Ohurch to make such statements; and